

CINCINNATI CHRONICLE AND PHILANTHROPIST.

CINCINNATI, WEDNESDAY, NOVEMBER 8, 1843.

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WEEKLY HERALD AND PHILANTHROPIST.

PUBLISHED EVERY WEDNESDAY BY GAMALIEL BAILEY, JR.

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C. CLARK, Printer.

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It would take a good deal to convince us that New York had not done a great deal more business with the South than Philadelphia. But this, by the way, the writer lacks his ordinary sagacity, when he assumes that these cases—that is, the connection of New York with the Atlantic free states—are "insufficient to maintain it in its present pre-eminence." Where is the manufacturing enterprise of the East? Has it reached its limit? Where the agricultural industry of the West? And did the writer forget the new and multiplying connections of New York through its canals and railroads, with the free states of the West, inexhaustible in their agricultural treasures?

This table then determines nothing as to the future course of trade.

But, he relies upon still another cause—and that is, change. "There is," he says, "an influence at work in the United States that stamps the character of instability on every thing. It conferred upon New York its present ascendancy as an importing city; it bestows to-day and to-morrow takes away. That city, as well as all others, and almost every thing else, must for at least, an entire century, be controlled by and submit to its power. It is the spirit of change never ceasing from its work, and never failing in the accomplishment of its designs." To illustrate this, he gives first a table of the changes in the relative population of the principal Eastern cities, and then of the Western cities. We subjoin the last table.

Year Pitts. Cin. Lou. St. Louis N. O.

1810 4,708 2,540 1,375 18,242

1820 7,248 4,644 4,012 4,598 27,176

1830 10,542 24,871 10,352 5,552 42,310

1840 21,115 46,338 21,210 16,469 102,193

We cannot see what philosophy there is in attributing the planting and growth of these cities, or their greater ratio of increase, as compared with Eastern cities, to the "spirit of change."

Their real cause is to be found in the rapid increase of population, stimulated by the advantages of soil, climate and numerous other circumstances characterizing the Valley. The direction of trade is under the control of certain definite laws. The rapid growth of these cities of the West will not divert the course of trade from the great Eastern Emporium, unless they can themselves at once exhaust the products of the West, and supply its necessities. But, this remains to be shown.

But, says the writer, New York is not entitled to rank as the emporium of the country, because the exports of New Orleans are far greater, and the exports of Louisiana and Alabama exceed in value the united exports of Massachusetts, New York, Pennsylvania, and Maryland. In proof of which he gives the following tables.

Exports from New Orleans New York.

1820 \$10,163,342 \$12,362,015

1830 14,105,118 15,057,215

1835 16,133,457 15,411,298

1840 21,265,015 21,707,267

1845 31,546,275 16,083,969

1850 30,956,936 23,296,956

1855 32,805,618 24,617,808

Exports from New Orleans New York, Phila. and Baltimore.

1820 \$50,669,669 \$11,338,079 \$22,682,460

1830 63,143,470 16,838,672 24,738,749

1835 101,189,082 38,837,147 32,865,331

1840 95,564,414 41,199,185 26,886,755

1845 103,523,891 41,334,085 27,294,850

1850 118,955,334 45,935,444 40,871,324

Upon these the writer remarks—

"In 1820 the exports from New Orleans and Mobile were of one half the value of those from the Northern cities; 1841, in the value of thirteen years, they had so increased as to be three millions greater. From 1820 to 1841 the increase is nearly 300 per cent., and the amount is almost 4 times as large, and is but thirteen millions short of being one half of the entire domestic exports of the United States. During these thirteen years the exports from the Northern cities increased only 80 per cent. The result will be, in his own conclusion, as to the future results that must, by this state of things, be produced."

His own conclusion evidently is, that in due time the people of the Valley will direct their trade chiefly to New Orleans; and he appears to wonder at their stupidity in not doing so at once. He forgets that the amount of foreign exports from a place, is no indication of its ability to sustain an internal commerce. As cotton is our greatest article of export, the States raising it enjoy an imaginary consequence. The sum total of their wealth is set down in figures, and therefore appears large; but we overlook the fact that nearly all the proceeds of it go to the farming, commercial and manufacturing States, for the necessities and luxuries of life. And yet the exports of these States are comparatively insignificant! Their superior wealth is derived from internal commerce.

The more favorable position of New Orleans in relation to Europe, its peculiar connections with the manufacturing industry of the country, and its vast internal commerce, must for ever give it the pre-eminence as a commercial emporium in this country—unless, indeed, the abolition of slavery in the South-western States should so revolutionize the pursuits and modes of industry in that region, as to lead to the establishment of manufactures, and the diversification of labor, whereby the foundations of a rich internal commerce should be laid, as in the East and West. In that event, the course of trade of this Valley, if not wholly changed, might be divided between the Southern and Eastern markets.

A Tariff.

The New York Courier and Enquirer is a leading Clay paper. His talk is rather significant. The proofs multiply of what we have said—that there is no radical difference of opinion between the two parties in relation to the principles of a tariff, whatever may be the difference as to its details. Let us hear the Courier and Enquirer.

"Our Tariff is too high for the best interests of the country—higher than Mr. Clay recommends and approves; and beyond all question public opinion will compel its modification. There is in this respect, a striking similarity between England and the United States. The people of England are determined to modify her tariff laws, and the United States are equally determined to modify the existing tariff. Both nations are injured directly or indirectly by unwise legislation on these matters—and each looks to the other for the initiatory movement."

The same paper suggests DANIEL WEBSTER as candidate for the Vice Presidency on the Clay ticket. He, it will be recollected, in his Boston speech, referred to the idea of a United States Bank as "an obsolete idea." It would be some "what remarkable to see the Whigs running a ticket with two such men—one representing the tariff-reduction—the other an Exchequer!

To-morrow we shall have a word or two about Martin Van Buren.

Young Men's Bible Society.

This praiseworthy institution held its eighth anniversary last evening in the First Presbyterian Church. The President, SALMON P. CHASE took the chair at 7 o'clock, when the exercises of the evening were opened by prayer by Rev. Dr. Wilson, pastor of the church.

By the report of the corresponding Secretary it appeared that 1,623 Bibles, and 3,254 Testaments had been issued and put in circulation from its Depository in this city during the past year, making an aggregate of twenty four thousand four hundred copies of the scriptures circulated by this society in eight years. Of the Books distributed during the year, 1250 have been granted to 31 Sunday Schools in different parts of the State, 184 to emigrants and boatmen, 36 to the Hospital and Orphan's Asylum, 18 to Steamboats, 123 to destitute persons, and the residue were sold for such prices as could be obtained for them, to advance the prime cost. The society has suffered greatly in its operations from want of sufficient funds and it is now indebted to the American Bible Society in the sum of \$1,993 14. Four years have elapsed since that part of Hamilton county lying beyond this city was supplied, and the Board think that considerable destitution now exists, and recommend a re-exploration and supply. There are other objects which call for the action of this society, but the necessary funds must be contributed by its friends or its usefulness must be abridged. Will not our citizens come forward and by generous contributions aid this noble work?

The Andersonstown Mob.

This infamous mob which brought a Judge to the dust, has, it is said, obtained the required pardon from the Governor. T. McAlister, a Democratic member of the Indiana Legislature, headed the mob—and Governor Bigler, a Whig, granted the pardon. The same Governor pardoned two wretches convicted of kidnapping some months since. The newspapers stated not long since that a Grand Jury had indicted him for an improper use of the pardoning power. It would really seem as if some of the officials of Indiana knew of no other use of office, than to patronize villainy.

Slavery in the District of Columbia.

We find the following in the newspapers. It is stated to be an extract from a conversation of Mr. Clay with Mr. Wise, as given in the Madisonian, of April 17, 1843, from the Richmond Enquirer. In the conversation, Mr. Wise says to Mr. Clay—

"But on the subject of Abolition of Slavery in the District, Mr. Clay, you admit the power of Congress to act upon the subject, upon the principle of 'exclusive legislation.'"

"My dear sir," rejoined Mr. Clay, "while there are my opinions, conscientiously formed, I am the son of Virginia, a slaveholder of Kentucky, (AND WOULD SUPPORT THE TORTURES OF THE INQUISITION, BEFORE I WOULD SIGN A BILL HAVING FOR ITS OBJECT THE ABOLITION OF SLAVERY IN THE DISTRICT, (OR IN ANY MANNER GIVE COUNTERTEASE TO THE SUBJECT.)"

Is this true?

Whigs and Democrats.

While the Whigs at the North are claiming the credit of being, *par excellence*, the friends of the colored men, their brethren at the South seem resolved that the Democrats alone shall have the honor. The Louisville Journal says—

"Gov. Morton, of Massachusetts, one of the chief pests of Northern and Southern Locofocoism, thinks that negroes have a right to ride side by side with ladies and gentlemen in railroad cars and other public conveyances, and that the law ought to secure them from molestation in the enjoyment of that right."

The Journal editors, though they might be shocked at the presence of a genteel colored man who had paid his fare, would not have the slightest objection to the proximity of a negro, with the brand "SLAVE" upon him.

The Flour Trade.

A writer in the Boston Courier complains of the imposition to which the Boston people are subjected by the speculators and "flyers" of N. York, who can throw that market into a state of uncertainty and fluctuation whenever they see proper. He thinks it in the power of the Directors of the Western Railroad entirely to change the course of the flour trade, and prevent this evil, by adopting a low tariff of freight—reducing the freight on flour to twenty or twenty-five per barrel across the road from Albany. The interests of stockholders, he supposes, would be enhanced, and Boston would be the gainer, as she would get her entire supplies of Michigan and Genesee flour free from the burden of New York commissioners and charges.

A Clay Soil.

Politicians of a certain school have lately made the discovery that *beets* and *sweet potatoes* grow best in a *clay soil*; and think it vastly significant. One editor announces that he has "received sweet potatoes of a monstrous size" from Mr. William Humphreys who raises said article in *clay soil*, and can't be beat!" This brilliant witicism will have to cry, *beet*! at the polished wit of another of the craft, who informs us that he had received a Beet 20 inches in length, and weighing three pounds. "It grew," cries he, "in *clay soil*, and is but another evidence that all productions from *Clay* are hard to be beaten!"

After this, we shall expect to see our farmers using *Clay* instead of *manure*, to enrich their soil.

What are you Contending about?

The Louisville Journal will have it, that "it is a slander on the followers of the Democratic party, to say they were opposed to a protective tariff;" and it refers to the leaders of the Democracy as advocates of the system. What, then, are you contending for?—Are the Democrats for a protective, and the Whigs for a revenue tariff?

MELANCHOLY ACCIDENT.—Mr. Edward Brinkerhoff and Mr. Theodore Beecher of Albany, were on a deer hunting excursion in Hamilton county last week, and when crossing a swamp together the lock of the rifle of Brinkerhoff caught in the boughs of a bush, and the contents of the gun entered the head of his companion, Beecher, killing him instantly. They were in a dreary wilderness, and a boy who was with them as a guide was sent to the nearest house, nine miles distant, to procure assistance, and for five hours Brinkerhoff watched in solitude by the dead body of his friend.—Cleveland Herald.

The Sugar Crop.—The Planter's Banner of Saturday last, says, from what we can learn in LaFayette, the cane crop is unusually backward, and but little sugar will be made before the first of next month. In Attapulgus, we believe the cane crop is better than in LaFayette, but it will fall far short of our planters' expectations. The best crops that we have seen are on the Bayous Boeuf and Black.

Friday, November 5, 1843.

Gazette—Friends—Chronicle.

The Gazette and Chronicle have at last found out the right sort of abolitionism. The epistle put forth recently by the Indiana yearly meeting of Friends is just the thing. It hits the right nail, and hits it precisely on the head. The way Friends have of doing things "in the quiet," is delightful to them. Our neighbors are evidently making progress. They have ascended the mount of "moral suasion," and by and by they will reach the height of "political action."

We hope that they may continue to be "religiously engaged" upon the subject, and that a "weighty concern" may come upon them, leading them to inquire, whether voting for a slave holder and a man who advocated perpetual slavery in the planting states, is the best way "to advance their religious testimony" against this evil.

By the way, this epistle of the Friends is the best we have seen from them in the Western States. The accession of a considerable portion from them, on account of their alleged inactivity, has doubtless had the natural effect of re-awakening their zeal. As our friends of the Chronicle and Gazette admire it very much, we can do no less than publish it in our next.

Legislature of Tennessee.

The correspondent of the Murfreesborough Telegraph, writing from Nashville, Oct. 25th, says that there is every probability, that the annual appropriation for educational purposes will be greatly diminished, in order to supply in part the deficiency in the means of the State to meet the interest on the public debt.

He also speaks of a proposition to tax bachelors over 25 years of age—but thinks that brotherhood have troubles enough without being taxed.

New Orleans—The Course of Trade.

We may judge somewhat of the probability of charges being less on merchandise in New Orleans than New York, by the abominable "wharfage dues," and "passenger tax," and the exorbitant charges by commission houses in New Orleans, by which the trade of this region through the Mississippi has been embarrassed.

The writer in the Intelligencer, a part of whose article is copied approvingly under the commercial head of the Gazette, perhaps forgot these things.

Early Intelligence.

We see a paragraph going the round of the newspapers, announcing that Cassius M. Clay is denouncing slavery through the columns of the Lexington Intelligencer, in the most severe language. This happened last spring, and we republished his letters in our "Facts for the People." The news has been only six months in coming to the knowledge of these prompt chroniclers of important events.

More Escapes.

The penitentiary of Jefferson, Missouri, is almost as lenient to race, as the Governor of Indiana. It is hard to say which does more to defeat the ends of justice. On the 23d ult. two more prisoners escaped from the penitentiary.

American Bible Society.

The American Bible Society met yesterday morning in the Wesley Chapel.

Judge McLean, one of the Vice Presidents, took the Chair.

Dr. Gardiner Spring read a long address, the subject of which was the Infidelity of the Scriptures and Fallibility of the Church of Rome.—The address was able, but the manner in which it was delivered added nothing to its interest.

Dr. Elder.

We see by a notice in one of our exchanges, that Dr. Elder, the famous temperance lecturer, who is expected here on the occasion of John Quincy Adams' visit to the city, lately appeared as one of the speakers in a Liberty meeting, at Pittsburgh.

John Quincy Adams at Dedham.

The Boston Courier gives an account of the reception of John Quincy Adams, at Dedham, Mass. October 24th, and his speech upon the occasion. He was treated with distinguished honor, and escorted by a large procession to the Church of the Rev. Mr. Burgess. An immense multitude was present. A short address was made to him by B. F. Copeland, and some stanzas sung appropriate to the occasion.

Mr. Adams responded in a speech of two hours' length, in a manner that gave little indication of age or infirmity, and read from his notes and from printed documents, without the aid of spectacles.

As it was a meeting of his constituents he addressed them freely. The following abstract of his remarks we transfer from the Courier to our columns. We have italicized passages, on which we intend to comment.

"He referred to a similar meeting which he had about a year ago with his constituents at Braintree, and to the change which had been made in our delegations in Congress, by which Massachusetts had been defrauded of two-thirds of her representation. *It changed brought about solely by that ruinous system of compromise which was at the root of all the changes and all the policy of the country, from the first adoption of the Constitution to the present day.*

He alluded to the formation of the Constitution, in which a clause was inserted, giving the southern States the right to maintain slavery, and denounced that clause as against the laws of God, and dwelt upon the wickedness, the impolicy and the injustice of it at some length. He showed by statistical facts that the people of the North were overruled by those of the South, in consequence of representation based upon a property valuation—that this property basis of representation was unequal and unjust, that the South had a majority on almost all subjects in Congress, and that she was able to carry her will, and to count the votes of her own slaves, and counting those slaves as many persons.—His argument to show that slaves were *property*, in one instance, in the Constitution, and *persons* in another, was very forcible.

He referred to the Constitution of the State of Massachusetts, which had been altered from time to time; which originally recognized in the construction of its Senate and House of Representatives, the property basis of representation; which now has abolished all such distinctions; and said that we exhibited the anomaly of a people denying any such distinction among ourselves, but acknowledging and submitting to it as a part of a confederacy.

It was this submission to the compromise made originally in the formation of the Constitution, which occasioned the continual change of policy in the country, and which gave the South all the times such a great preponderance over the North on all subjects of vital importance.

Mr. Adams dwelt for a long time upon this subject, and defended his vote of 1807 against abolishing the slave trade, on the ground that he had sworn to support and be governed by the then Constitution—that that Constitution provided that Congress should not pass any law restricting the slave trade under twenty years—that the twenty

years did not expire until 1808. Mr. Adams said that, wicked and criminal as this clause in the Constitution was, he had sworn to sustain it, and he did sustain it by his vote, because he would not violate a compact—that the laws of God were imperative, but that there were cases in which the laws of God were set at naught by human compacts, of which this was one. He was in the minority, however, and so strong was the odium against slave-trading even at that time, that a large majority of Congress voted, previous to the time they were authorized to do so by the Constitution, to prohibit the further introduction of slaves into the United States after a certain date. He voted then as his strict sense of duty prompted him, and he had no occasion to regret, noted upon the same conscientious principle.

It was on this principle that he had voted, long since, his opinion that Congress had no right to abolish slavery in the District of Columbia. Such a law would be a violation of the compact in the Constitution; and he read several resolutions which he offered in Congress in 1839, but which were rejected by that body—or rather which that body had refused to receive—in which he proposed an amendment to the Constitution by which after a certain time slavery would be entirely abolished in this country.

One of the evils of this preponderance of slave influence—the inequality between the slave states and the free states—was the denial of the right of petition. This compromise, originally made in 1787, by which the slaveholders were secured liberty, was that they should be allowed to carry on the slave trade in defiance of the laws of God and the odium attached to it by man throughout the civilized world, for twenty years, on condition that at the end of twenty years they should return, to virtue and then cease to practice it. But the property basis of representation was still continued, and in consequence of this, the slave-holding states—slavery—held the preponderance—slavery had more than a majority of the representation, and slavery dominated in the right of petition. He referred to the course pursued in Congress by which a single petition was first rejected, then a number were killed in committee, and finally it was voted, and the principle was now a fixed one in Congress, that no petition whatever, on the subject, was allowed to be received at all.

He alluded to the stand taken by the State of South Carolina in defying the Constitution, standing upon her sovereignty, passing laws repugnant to the agreement by which she had become a member of the Union, and refusing against remonstrance and argument, to change her local laws. He quoted the opinion of Judge Johnson of the Supreme Court of the United States, in a case referred to him, in which that learned jurist had decided that the law of South Carolina was so unconstitutional as to admit of no argument, and Mr. Adams read portions of a correspondence between himself, then Secretary of State, and Judge Johnson, in which the latter stated the fact of the unconstitutionality of the laws of South Carolina, under which a British subject had been imprisoned, and the total want of power to compel him to submit.

Mr. Adams also read, from documents before him, the substance of an order passed at the last session of Congress, calling upon the President of the United States to furnish the correspondence alluded to, and the answer of President Tyler, who refused to furnish it, on the ground that any such decision of Judge Johnson—and yet said Mr. Adams, that decision is a standing law of the land!

The subject of the annexation of Texas was alluded to as one of the vexed questions arising out of the inequality of representation, and on this subject he was eloquent, and he stated many facts of much interest. As a part of the duty he was called upon to perform in this address to his constituents, he was bound to vindicate himself from the charge of being a conspirator and a traitor. He read portions of a correspondence with the Post, containing a letter to its editors from London, written by General Duff Greene—a letter written for the meridian of New England, and particularly for Massachusetts—in which that gentleman showed that he was an agent of the present National Administration in England; and whatever his instructions might be, he was evidently an agent from the slave-holding states, and that he held out in his letter to the Post, the probability of free trade with England, as an inducement to her submit to the continuance of slavery in this country.

Barzilla Bunker and the Thief.

BY MARY HOWITT.

There was one Barzilla Bunker, a member of the Society of Friends, residing near New Concord, in the back settlements of New Jersey. He was of wonderfully stout demeanor, and of such inflexible features that you might have doubted if he could smile—actually, a laugh was beyond the power of his muscles, yet Barzilla had a spice of humor in his composition, and in a quiet way enjoyed a joke as much as any man.

Barzilla was a farmer, and had a small location a short distance from the settlement of New Concord. It was in January, or, as Friends call it, First Month, in the year 1796, and near Barzilla's abode lived one Jonas Familyman, a lazy, good for nothing fellow, who had taken a small tract of land, which he managed much as the sluggard must have managed his garden, in the days of good king Solomon. The cattle of Jonas, as may be imagined, were not over well supplied with winter fodder, and as he was too improvident to have the wherewithal to better himself, and out of the question, after the wolves had devoured his three sheep, there seemed no other way to him of keeping life in the bodies of his three cows than by making free with the rich hay stacks of his flourishing neighbor, Barzilla Bunker. Barzilla, who would have missed a straw, had it been taken, soon said that other than his own people cut the rich night after night. But Barzilla, if he was quicker-sighted than most men, was also less communicative, and not one word did he say of his suspicion.

All this time, however, he was thinking to himself what to do, and accordingly having made up his mind on Saturday, or, as it is commonly called Friday, night, he took a dark lantern in his hand, and seated himself under one of his ricks. Here he had not long been stationed before he perceived his neighbor Jonas quietly steal up, seat himself in a partly cut rick, and ply the cutting knife with ten-fold the agility he commonly used, on either ordinary or extraordinary occasions. Barzilla was glad to see that his neighbor had the proper use of his arms, and could make them move when it suited his purpose.

In a short time, Jonas had released a handsome truss from the stack, and, having it upon his shoulder, quietly and securely, as he thought, marched off with his plunder, little thinking, poor man, that Barzilla was tracking his heels all the time. A merry thought, meanwhile, was in Barzilla's head, and he advanced upon him until they came to a lonesome piece of unenclosed swamp, where Jonas had to pass. Barzilla was concealed from sight by the burden which poor Jonas carried, and, just as they were at the entrance of the frozen swamp, he took the candle from the lantern, and set fire to the hay on either side, and then extinguishing his light, slipped aside to see what would come of it.

On Jonas went a few paces, unconscious of the growing conflagration at his back, till it suddenly burst forth into a blaze, and seemed to envelop him in fire. Jonas in a moment went the blazing mass, and the poor thief stood revealed in the clear flame through the darkness. In agony of sudden horror, his hands were extended wildly forward; his hair lifted his fragment of a hat from his head; and then, after a cry between a scream and a groan, he darted forward like a maniac, not daring to look behind, till he was totally lost in the blackness of the night.

After witnessing this spectacle, Barzilla went quietly home to his bed. The place was so lonesome, and the inhabitants so few, that there was no possibility of the circumstance having been witnessed, and he said not a word to any of his household about what he had done, or what he had discovered.

The next morning, poor Jonas, pale, and with his melancholy figure looking yet more woe-begone, came to the house of Barzilla. "Oh!" he exclaimed, when he found himself alone in his comfortable parlor. I have been a wicked thief; good Mr. Bunker, forgive me!" and, saying that, he fell upon his knees before him.

"What is it thou hast done, friend? what is it thou wouldst have of me?" asked Barzilla, with great serenity.

"Oh, worthy, good Mr. Bunker," cried Jonas; "the vengeance of the Almighty has punished me; I have robbed your stacks time after time, but last night fire from heaven consumed my plunder, and it is of the Lord's mercy that I am spared!"

"Rise, my friend," said Barzilla; "thine is a strange confession."

It is to you," cried Jonas, still on his knees, "here I must make confession, and from you I must obtain pardon, before I can implore forgiveness of Heaven! I have been a sinner all my days, Mr. Bunker, but this providence of mercy has redeemed me, and from last night I shall be an altered man."

All sense of joke was gone from the mind of honest Barzilla, and he too, like the poor penitent, was humbled by a sense of the Almighty's influence, which had thus made him an instrument to reclaim his poor erring brother. Barzilla leaned against the rude mantelpiece of his parlor, and wept, and then, taking poor Jonas by the hand, seated him beside him, freely forgave him for what he had done, and began such a conversation with him as strengthened him in all his good resolutions.

Jonas and Barzilla wept together, it was like the repentant prodigal coming back to his father's house; and Barzilla lived to witness the riches and abundant fruits of the poor man's penitence, in the happy change which took place, not only in his outward appearance, but in his whole conduct. Of course, he kept secret his own share in the event of the night: he had neither wife nor child to communicate it to, and he learned to love the repentant Jonas too well to hint a word to his discredit. The whole circumstance would never have transpired, had he not accidentally related it to an old friend.

Barzilla has long been dead; but the descendants of Jonas Familyman are a numerous and flourishing colony, in and about New Concord.

Children in Spain.

Says Mr. Beadle, while stopping at Cadiz, on his way to Smyrna, "Ten thousands of children who are rising up in Spain, have no religious instruction,—no kind Sabbath school teacher to direct them in the way of life, and labor, for their eternal well being,—no pious praying parents to remember them before God, and anxiously urge them to flee to Jesus for hope and salvation. All is darkness, and ruin, and death! As their fathers have gone before them, so do they follow after, like sheep to the slaughter. The same is true of the thousands and millions of children in most nominally Christian countries, and throughout the Pagan world."

A Transfer.—A remarkable phenomenon occurred a few days ago on the Brighton Railway. A gentleman and lady were sitting opposite each other, the lady having a piece of court-plaster on her lip. On emerging from one to the dark tunnel, meeting to relate, the court-plaster was observed to have passed over to the gentleman's lip.—*English Paper.*

Recruits for the Russian Army.

The Emperor Nicholas has ordered, in accordance with the suggestion of his ministers, that all persons who have been twice taken in the act of picking pockets, shall be, for the benefit of the districts in which they reside, incorporated into the regiments. Perhaps this is as severe a punishment as could well be inflicted on the culprits. The Russian service is reputed to be more burdensome than that of any other nation. Yet the loss of a limb has been deemed preferable to service on board an English man-of-war.

The following incident occurred on board of the American frigate Essex, previously to the declaration of war against the King of Britain in 1812. The Essex had been despatched to Europe for the purpose of communicating with our several diplomatic agents there. While in England on such service, it was ascertained that one of her crew was a deserter from a British man-of-war. To a demand for his surrender, Captain Smith, the gallant officer in command of the Essex, being within the jurisdiction of Great Britain, reluctantly acceded. The deserter was ordered below to get his clothes, and on his return to the gun deck, he seized an axe which lay upon the carpenter's bench, and with one blow struck off his left hand. Bleeding and maimed, he presented himself to the British officer, who waited on the quarter deck to receive him. The officer, shuddering, turned away and left the vessel.

An instance recently occurred in France, wherein a man named Corbucine, was condemned to imprisonment for voluntarily turning off the nose of his right hand to escape a servitude which to him was still more dreadful, from kindred and home, having been drafted into the army from the class of 1842, liable to military duty.—*Journal Com.*

Origin of several Fashions.

Fashions have frequently originated in endeavors of the inventors to hide some deformity. Hoops, for instance, to conceal an ill-shaped hip; ruffles, a scar on the neck, perhaps; large sleeves history does not mention, and conjecture might not be acceptable. Patches were invented in the reign of Edward VI. by a lady, who in this manner covered a wen on her neck. Charles VII. of France introduced long coats to hide a pair of crooked legs. Peaked shoes, full two feet long, were invented by the Duke of Arjoux, to conceal a deformed foot. Francis I. was obliged from a wound in his head, to wear short hair, and hence the fashions.

Isabella of Bavaria, was proud of her beauty, and introduced the custom of leaving the neck and shoulders uncovered. Charles V. by severe edicts, banished tight breeches; and during the reign of Elizabeth, enormous large breeches came in fashion. The boxes of that day stuffed their breeches with reeds, feathers, wool, and other light stuff till they resembled large bales of cotton. To come up with them, the ladies invented large petticoats. It was said that two lovers could not come within seven feet of each other. At one time, square toes ran to such a width that a proclamation was issued that no person should wear shoes more than six inches at the toes.

Heroine of Beverly.

The Rev. Mr. Stone related the following:—One morning in the autumn of 1775 a privateer schooner sailed from Beverly on a cruise. She had not been long out, when she was discovered by the British ship of war, Nautilus, of twenty guns, which immediately bore down upon her. The superior force of the enemy induced the captain to put back. The chase was continued until he gained the harbor and grounded on the flats. It being ebb-tide, the Nautilus came to anchor outside the bar, and opened a fire on the town. The meeting house being the most conspicuous object, several shots were aimed at it, one of which penetrated the chaise house of Thomas Stephens, destroying his chaise, and another struck the chimney of the house on the opposite side of the street scattering its fragments in every direction.

This unceremonious assault proved too much for the equanimity of its patriotic occupant. He seized his musket, and rushing to the beach, returned the compliment with hearty good will. Immediately upon the commencement of firing, many females residing in exposed situations, retired to places of greater security. There were some, however, who made no attempt to flee. To this class belonged the heroine of the scene, a young woman, who, continuing her domestic occupations as though nothing uncommon was going on. Of this class, was a good lady, wife of a devoted friend to American freedom, who was at that moment engaged in preparing a batch of bread for the oven. The house she occupied, was directly in the rear of the meeting house, and liable to be struck by every discharge.

Her brother anxious for her safety, came in, and informing her of the danger, desired her to take the child and proceed by a circuitous route to a place beyond the reach of the enemy's guns, whilst he would rally a company to resist any attempt to land. To this she demurred; she felt no alarm. Besides her oven was heating, the bread was nearly ready, and as to leaving it before it was set in, she could not think of it. She was finally prevailed upon to forego this resolution and retire. As she was passing around the south-eastern corner of the common, curiosity prevailed over apprehension—and, climbing upon the wall, she stood in full view of the enemy's vessel, surveying the scene, until a cannon ball striking the earth near her, gave decided intimation that it was time to depart.

A DISCOVERY OF A LARGE RIVER IN AFRICA.—Lieutenant Christopher, of the Indian navy, who was despatched from Aden upon a survey of the coast of Africa, by Captain Haines, has succeeded in discovering a splendid river to the northward of the River Niger, which he entered and traced one hundred and thirty miles. As he advanced he found it increase in width and depth, and, according to the report of the natives (a civil and obliging race), it continued to do so for the next four hundred miles. The river is described to be from two to three hundred feet wide, and sixty feet deep; a clear meandering stream, with banks in a high state of cultivation, yielding all kinds of grain, which are abundant and cheap. Lieut. Christopher named his discovery "Haines River."

MILITARY DEFENCES.—It is stated that a general order has been issued for placing in every barrack in Ireland a supply of salt provisions sufficient for twelve months' consumption. Already the requisite amount has been delivered at several of the barracks.

The Cork Examiner says that a general order has been issued, to the effect that all soldiers who were heretofore allowed lodgings outside barracks, with their families, are to be called in immediately; and that, "after the 14th of this month, the barracks shall be closed at four o'clock p. m."

THE ARMY AND REPUBLIC.—All the royal papers are forbidden in the various newspapers of the soldiers: The Nation, Freeman, Register, Pilot, being especially placed under ban.

Farmers.

Every body is turning farmer. Professionals are called—politicians contemned. "THE FARMER" is fast becoming a title of nobility. Daniel Webster is prouder as the "Farmer of Marshfield," than as Exponent of the Constitution. We are not informed as to the precise number of acres he cultivates, or whether he goes to the field before sunrise.

"The Farmer of Lindenwald." What melody in the title! Surely the sweetness of "Lindenwald" must amply compensate its Farmer, should he chance to fail in his efforts to exchange the toils of ploughing for the harrowing cares of public life.

Fit competitor for him of Lindenwald, stands forth the "Farmer of Ashland," with a dignity enhanced beyond that of his compeer, by the possession of sixty slaves, who are so many monuments of the "largest liberty" enjoyed under Republican institutions.

And then we have RICHARD M. JOHNSON, "Farmer of the Great Crossings," and JOHN C. CALHOUN, "Farmer of the Kingdom of South Carolina," and JOHN TYLER, "Farmer of Public Patronage," a farm, which is said to be exceedingly well cultivated.

And is the Liberty party alone, without its farmer? Oh, no! We too are like the heathen round about.

Ours is the "Farmer of Saginaw." Now, we doubt not, Mr. Birney has done more hard work the last year, than any of the above named farmers; but suppose we leave the use of catch-phrases to other parties. In the absence of principles they require something extra to bolster them up. Plain James G. Birney, is more to our taste than the "Farmer of Saginaw," or "Birney, the Just," or the "Great and Good Birney."

Ours is a cause, which above all others, should avoid the slightest appearance of man-worship. In fact, so equally are talents distributed among its numerous advocates, that it savors of the ridiculous, to attempt to erect any single man into an *Alas*. The whole Liberty movement, from the beginning, has depended in a prominent degree, upon its own intrinsic merits. When we select our candidates, let us not be to glorify them, but to advance our principles. Let them be regarded as the temporary exponents of our views, not our deities.

Another hint in this connection. The Democrats their *Hickory* brooms, the Whigs their *Corns & Log Cabins*. Must the Liberty men be like them? The "Cedar of Lebanon" is well enough in its place, among the trees of the forest; but standing at the head of our Liberty party, it reminds one too forcibly of the broom sticks and buckeye balls of the other parties. It is giving too much countenance to that system of devices and contrivances, by which the animal, rather than the moral, nature of the people has been addressed and excited.

Young Men's Bible Society.

We have already noticed the Anniversary Meeting of this Society held on Tuesday evening last. We were much gratified by the earnest and heartfelt appeals which the occasion called forth. The speech of the Rev. Mr. Pressley was warm, able and impressive; that of Dr. Beecher was wholly without preparation and not equal to his best efforts. The Rev. Mr. White's remarks were excellent and to the point, as were those also of the Rev. Mr. Jaynes. One thing pleased us much: the heathen in our own land were not passed in silence. The Annual Report commended the legislation of Ohio which provides for putting a Bible in the hands of every inmate of the state penitentiary and the county jails, at public expense, and very justly contrasted it with the laws of other states by which multitudes charged with no crime, are denied access to the word of God.

The Rev. Mr. White speaking on the topic assigned to him—"The Bible—what is it? whose gift?" declared it to belong to all bond and free. At the close of Mr. White's address, the President of the Society said he would take the sense of the assembly upon the following answer to the question, which had been discussed: "The Bible is the best and most glorious gift which God has bestowed, and belongs to every human creature whom God has made." He invited all who agreed to this answer to rise. The whole assembly rose. He then invited those of a contrary opinion to rise, but none rose. So the answer was unanimously agreed to. These are auspicious omens; we trust that the expectation which they create will not be disappointed.

The Scanlon Mob.

SILAS C. HOTCHKISS, indicted by the Grand Jury of this county, for a participation in the Scanlon riot, was tried in the Court of Common Pleas for Hamilton County, Oct. 31st. The reporter of the Gazette says—

"The testimony on the part of the State, was that the defendant was present and participating in the riot, and that he assaulted and beat Robt. Randa, while the latter was acting with the police in attempting to suppress the mob. On the part of the defence, several witnesses testified, that defendant was present, but not concerned in the riot; and that he was acting in self-defence when he struck Mr. Randa. Nothing of especial interest appeared in evidence, unless it be the fact that according to the statement of Mr. Alford, there were in his house on the night of the riot, 40 or 45 loaded muskets, to be used, as he said, 'in the last resort.'"

Brough appeared for the State; Fessenden and Cox for the defendant. The jury, to the surprise of many, returned a verdict of *Not Guilty*.

BERKSFORD, indicted for the same offence, was held to appear at the January term.

After all the disgrace and damage inflicted by that vile mob, it will at last be ascertained that nobody did it! And the result of this will be, that men, finding no protection in the Corporation that taxes them, WILL PROTECT THEMSELVES.

Mitchell, the Forger.

Governor Bouck, of New York, has pardoned this ex-member of Congress. According to the New York American, Mitchell's ill-health is said to have been the consideration which excited the Governor's mercy.

Naval.

The New York American states that the U. S. Frigate Macedonia, the flag-ship of the African Squadron, bearing the broad pennant of Commodore Perry, and the sloop of war Saratoga, were at St. Vincent, Africa, September 10th.

Winter in New York.

The ground around Albany was covered with snow on the 27th ult. This is the second snow that has occurred in that State this fall.

Dr. Browlee.

The health of this gentleman, who, our readers will recollect, was struck with paralysis some weeks ago, still remains in a precarious state. His right side is very much affected, and he is unable to articulate with distinctness.

New Jersey.

Daniel Haines, of Sussex county, has been elected Governor of New Jersey by the Legislature of that State, just convened.

Monday, November 6, 1844.

[FOREIGN CORRESPONDENCE OF THE HERALD.]

The English State-Church.

"The Church of England I regarded before I left home as the bulwark of Protestantism in Europe. I still so regard it, and consider it the best possible model of a Church and State."—J. P. DUBIN.

"But for the efforts of dissenters, the population of this country would have been, at this moment a mere mass of brand ignorance." "A State-Church cramps the growth of theology and weakens the authority of truth—converts the most sacred of callings into a matter of property—places dissenters in a humiliating position, by which means of spirit is fostered—checks the development of willing Christianity, and repels the poor from religion altogether. These evils are not contingent merely; they are the natural and certain effects of the system!"

Dr. Durbin represents one class of minds, Edward Miall another. I scarcely need say that I am heart and soul with the latter. And I controvert the opinions of the first, for the following reasons among many others, to wit:

1. A large, very popular and influential class of Americans, of whom Dr. Durbin is a fair and the last public representative; are, with him, looking to church-organizations, rather than to the simple power of truth and God's Spirit over mind, as the "bulwark of Protestantism," *alias* of Bible Christianity. And as a necessary consequence of this opinion, they care for the church first, and truth afterwards—stand aloof from all reform till they have provided for the integrity of the sect;—in short, as it seems to me, they have taken down Christianity from the first place in men's regard, and set up what they suppose to be its "bulwark" in the stead.

2. I deeply and devoutly believe that the world's temporal and eternal deliverance depends upon men's returning to the principle acted out by Christ and the Apostles before churches were formed, viz: "That Christianity is its own bulwark," and that the sure way to spread and to defend it, is boldly and prayerfully to apply its principles to whatever they condemn among men.

This appears to me to be the true, grand issue of which the slavery-question is only one point. Has the truth or "the Church" more power? Does Christianity need any crutches of human device? Does "Protestantism in Europe" stand, because the Eighth Henry wished to divorce Catherine and marry Ann Boleyn, and acceded from the Pope, and constructed an opposition Church, because he would not grant the Papal sanction to the deed? Is that same Church, hardened into form, and welded into the State by the Statute of Elizabeth, his equally haughty and cruel daughter, the only, or the main security of that which saves souls in Europe? Or, to drop the specific for the generic form of the question: Is Christianity more lovely and attractive to mortal eyes, swaddled about with human contrivances, or clad in the simple robes of right, easiness and light? When is she most formidable—going forth, "leaning upon her beloved" with her sword of Truth drawn, to mend the follies and correct the vices of mankind; or, when peeping like some shrivelled crone, through the chinks and crannies of a human "bulwark," at evils which she scarcely dares croak at, and wrongs which she does not redress?

It is my earnest desire, given me as I believe, by God, cherished and ardently longed for, to see Christian men united in a simple league for the law of God, and using the gospel, with its two unpretending ordinances, as the sole means of accomplishing in men "what the law could not do," viz: bring men heartily to obey it. And it is because I believe the wide-spread opinion of which Dr. Durbin's above quoted, is but a specimen, stands directly in the way of such a result; teaching men to divide their fealty between Christ and a creature called "church," if indeed they do not give the whole of it to the latter—"bulwarking" Christianity with man-contrived systems which hamper her limbs and mar her loveliness; and leading the simple-hearted many to love their respective sects more than the righteousness for which they ought to exist—to treat, in fact, the very waters of salvation as less precious than the church-vessels where they find them: this is the reason why I say, and attempt to prove, that Dr. Durbin and his like are not fit guides for the public mind.

And because it is easier showing the pravity of an opinion in a particular instance, than by general discussion, I wish to show what that church is, in which Dr. Durbin's principles lead him to consider the "bulwark of Protestantism in Europe."

"Western Democratic Review and Monthly Magazine."

Such is the title of a new monthly periodical to be started under the editorship of B. B. Taylor, and issued from the office of the Ohio Statesman, at five dollars per annum. Each number will consist of at least ninety large pages, printed on fine paper, making two volumes a year, of 540 pages each. The first number will be out in January next; if sufficient patronage can be had to justify the undertaking.

Mr. Taylor thus states the principal design of the work.

"The principal design, however, is, to supply as far as comes within the scope of such a work, that great desideratum, a Democratic Literature. It is long been a source of regret, by distinguished Democrats, that most of the highest efforts of genius have been wasted in attempts that serve to make factitious distinctions in society and Government, that tend to depress the masses; and hence, to enervate the human mind. The necessity of a literature that sympathizes with the 'toiling millions' is so apparent that comment is gratuitous; it is one of the wants of ages. Indeed, we need not dilate upon the importance of such a work, nor undertake to demonstrate its necessity. These considerations will readily occur to every thinking mind. The influence of a work which gives form and feature to public sentiment, and embodies the general thought and aggregate idea of so vast a community, must be strongly felt throughout all the ramifications of society, and must serve to give homogeneity to Western character."

If the Review fulfil in good faith its promise, to sympathize with the toiling millions, and does not attempt to limit its sympathies by the rules of a skin- Democracy, we shall bid it God-speed.

The Liberty Vote in Pennsylvania.

There is no State Liberty organization in Pennsylvania, but in the western part of the State, Mr. Smith, well known to this community by his lectures last spring, has expended considerable effort. In six counties, in this section, this year, the Liberty vote amounts to 2,417.

DREADFUL ACCIDENT.—Last evening, about 7 o'clock, a child of Mr. Hughes, on Front street, between Race and Elm, was burned to death by his clothes taking fire. It did not live more than ten minutes after the accident, and died in dreadful agony.—*Times.*

LAW.—Horne Tooke used to say that law in his opinion ought not to be a luxury for the rich, but a remedy for the poor. When told that the courts of justice were open to all, he replied—"So is the London Tavern to such as can pay for entertainment."

The Aroostook County on the Maine frontier, is being settled rapidly. Many families are moving into the territory, which is said to offer fair prospects to the farmer.

Speech of Mr. Adams.

Mr. Adams, after stating the reason of his vote in 1807 against the law to abolish the slave-trade, says, "he voted then as his strict sense of duty prompted him, and he had always, ever since, acted upon the same conscientious principle." "It was on this principle that he had stated, long since, his opinion that Congress had no right to abolish slavery in the District of Columbia. Such an act would be a violation of the compact in the Constitution."

If Mr. Adams be correctly reported in the Courier, he has taken the most ultra slave-holding ground. He denies utterly the constitutional right of Congress to abolish slavery in the District of Columbia, standing in this particular, opposed to Martin Van Buren, Henry Clay, Richard M. Johnson, General Jackson and Daniel Webster, all of whom concede the right, but allege weighty reasons against the propriety of its exercise.

As all our readers may not be familiar with the common arguments in support of this right, we will refer to them briefly, and then present another argument, not hitherto so frequently insisted upon, but, as we think, entirely conclusive.

Among other powers expressly conferred upon Congress by the Constitution, (Article I, section viii), is this—"To exercise exclusive legislation in all cases whatsoever, over such district, (not exceeding ten miles square) as may, by cession of particular States and the acceptance of Congress, become the seat of Government of the United States."

The terms in which this grant of power is made, are unequivocal and absolute. No valid limitation upon the grant could be imposed by the deeds of transfer; otherwise, Congress could not have accepted the territory, because it could not deprive itself of a power conferred by the Constitution. Such deprivation would have been a gross violation of that instrument. If it accepted territory at all, it must have been with the complete transfer to itself of entire sovereignty over it.

The deed of cession by Maryland contained no proviso whatever. That of Virginia provided that "nothing herein contained shall be construed to vest in the United States any right of property in the soil, or to affect the rights of individuals therein, otherwise than the same shall or may be transferred by such individuals to the United States."

This limitation, though it did not shield or pretend to shield, the claim of slaveholders, was still absurd; for if Congress had no power under the Constitution to invade such rights, no act of Congress could render them more secure; but if it had such power, no act of Virginia could impose a limitation upon it, for the clause of the Constitution conferred on Congress, sole, and unlimited power of legislation over said District and this clause was sanctioned by the language of the acts of both Virginia and Maryland.

Congress then is the Legislature of the District, and has the same powers over it, which the Legislatures of the several States have over them. Therefore it has the right to abolish District slavery. For, that the Legislative power is competent to abolition, is proved by all history—the fact that slavery has been abolished by the Legislatures of the free States—by the fact that the people of the slave States in most instances have deemed it necessary expressly to prohibit their Legislatures from emancipating slaves without the consent of their owners.

If then the abolition of slavery is within the legitimate sphere of legislation, and if there could be, and is, nothing in the deeds of cession, excepting slavery from the action of the Legislative power of Congress, is there any exceptional clause in the federal Constitution? Mr. Adams says, that "the abolition of Slavery in the District of Columbia would be a violation of the compact of the Constitution." In what respect? What clause would be violated? Where is the provision in the Constitution which expressly or by implication, prohibits Congress from emancipating the slaves in the District? It has never been pointed out—it can never be. Mr. Adams has never even attempted to specify any such provision. Venerable as he is for his years and his wisdom, we yet feel bound promptly to reject this strange opinion, unless he can point us to the article, section, clause of the Constitution, which sustains it.

But, we may be told, the spirit of the compact forbids abolition in the District. This is no guide in construing an instrument. Especially can it not be urged against the express terms of such instrument. But, the spirit of the Constitution harmonizes with its letter, in this particular.

From contemporaneous history we know, that the general expectation, at the date of the formation of the Constitution, was that slavery would soon cease to exist under State authority, and that wherever the general Government had sole jurisdiction, it would exert its power for its extinction. So far from the spirit of the compact being violated then by an act abolishing slavery, it has been violated for the last half century by the continuation of this system in the District of Columbia.

These arguments, we conceive, are conclusive in favor of the right of Congress over this subject. More in our next.

Strange Things.

We are told that some of the Liberty men of Oberlin, Lorain Co., were seduced into a union with the Whigs at the election, by a promise on the part of Mr. Hamlin, the whig candidate that he would oppose the election of Mr. Clay; and that so soon as the election was over, the Whig paper of that region, ran up the flag of Clay to its mast head. Since then, too, a whig convention in Elyria has sent greeting to their Liberty friends, in the following style:

"THE LIBERTY PARTY.—A natural daughter of whiggery, betrayed and abandoned with a dark eye, followed, overtaken and seduced by a loose fellow—having received a sound beating from the old lady, she is left for the present at the head of Salt River, and there to weep in silence, her feet standing on slippery rocks while fiery billows roll below."

Liberty men may be long in learning, but they will come to the knowledge of the truth by and by.

Medical College.

The Cleveland Medical College is about opening under the most favorable auspices. A commodious building is fitted up in fine order for the accommodation of students. The Professors have provided a library, an Anatomical and Pathological Cabinet, and a well-organized Chemical apparatus, and are organizing an Academy of Natural Sciences.

The Ohio Medical College in this place will commence its session next week, when the various introductory will be delivered. Its prospects are highly flattering. More students are already matriculated than had matriculated last year, a week later. It is supposed that the classes will be large.

There is a stability about this Institution, which is securing more and more of the confidence of the people.

The Chronicle and the Apostles.

The Chronicle rules, when it should resign. We have endeavored to maintain a courteous bearing towards our cotemporaries, carefully abstaining from personalities. Our desire is, to discuss principles, not denounce persons. But the editor of the Chronicle, a man highly estimable in many respects, scarcely reciprocates our courtesy. We do not yield to him, or any other man, in sincere respect for Mr. Adams; but can we not differ with him in opinion, and express in strong terms our disapprobation of some of his doctrines, without being stigmatized as a "sectarian" with "heated imagination"—a disciple of the "Libertine School"? Are deferential animadversions on the opinions of Mr. Adams, to be denounced as "red-hot declamations of the most libertine kind" against that illustrious man himself? And is it, fair, is it honorable, because we repudiate the doctrine of Mr. Adams, that human law is to be obeyed, even when it is in conflict with the divine law, to represent us as denouncing Mr. Adams "because he obeys the law, and thinks it ought to be obeyed"? We never said any such thing—our readers will bear us witness.

Will the editor of the Chronicle, who, notwithstanding his occasional excess of indignation, we must believe is a conscientious man, say to his readers, that the Herald never complained of Mr. Adams "because he obeys the law, and thinks it ought to be obeyed,"—but, "because he thinks that human law, even when in conflict with the Divine law, ought to be obeyed." We think justice requires this; at all events, no opponent of ours shall ever say in vain for such justice at our hands.

A word more. Our cotemporary says he "shall never believe, that we have made any discovery in morals, not known to the Apostles"—and in reply to our remark that Mr. Adams "belongs to a former period" &c.—he exclaims, "So did John, and Paul, and Wickliffe, and Luther and Washington." Very well, we will go along with our cotemporary to the school of the Apostles—what lesson do they teach us?

And it came to pass on the morrow, that their rulers and elders and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them—whom? Peter and John—in the midst, they asked by what power or by what name have you done this?

Our friend of the Chronicle knows what followed. After the civil and ecclesiastical authorities had consulted together, they promulgated the law to Peter and John, commanding them not to speak at all, or teach, in the name of Jesus. This was the law. Now, fellow-disciple in the school of the Apostles, what said our great teachers?

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

"What! this must be a libertine school," the Apostles themselves are speaking.

What followed? They persisted—they disobeyed the law—O, shocking! And they had not got at that time "new modes of locomotion, new types, new governments, new machinery,

WEEKLY HERALD AND PHILANTHROPIST

EDITED BY G. BAILEY, JR.
CINCINNATI:
Wednesday, November 8, 1843.

Next Week,

We intend to fill our paper with communications, and nothing else. It will cost us a good deal extra, but we know not else how to dispose them. We wish to be as obliging as possible to correspondents.

One Exception.
W. B. Burleigh in making an appeal in behalf of his paper, the Christian Freeman, says there is not one anti-slavery paper in the union which sustains it. He is mistaken. Since we took charge of the Philanthropist more than a year ago it has sustained it, and its editor too—and if our subscribers stand by us, it will do the same this year. But, it is the hardest kind of work of late, we have been shaking in our shoes, considerably. However, we still have faith.

[FOREIGN CORRESPONDENCE OF THE HERALD.]
The English State-Church—No. 2.
"The Church of England regarded before I left home as the bulwark of Protestantism in Europe; I still so regard it."—J. P. DUBIN, 1840.

"Salvation will God appoint for walls and bulwarks."—ISAIAH.

The English State-Church has a clergy of above fifteen thousand, and a revenue of above five millions sterling, or five times ten hundred thousand pounds; a pound being an English shilling short of five dollars: yet it is computed by one of their number, (the Rev. Thomas Spencer, perpetual curate of Hinton, near Bath,) that one million pays all the clergy who work, the rest being paid to non-residents, and sinecures of one description or another.

These revenues are derived from baronial estates; whose titles are of feudal origin; and of which it is questionable whether the fee of the soil did not originally and rightfully belong to the serf instead of his lord: from tithes—monies which by the commutation-law of 1836 were made a rent charge on the land, which the tenant pays to the landlord, and the landlord to the rector; and from certain lesser tithes which are still collected in kind or money as the parties choose to agree.

The object of the late commutation-law, was by concealing the tithes in the land-rent, to make it less odious to dissenters than directly giving part of their crops to a preacher whose doctrines, if indeed he preached any, they disliked and did not hear. The clergy thought at first opposed to the commutation, as a change likely to be followed by others, yet made the most of their control in the government, and competent men informed me that the revenues of the establishment were greatly increased by the law, rather, by representing the tithes above their actual value in money. A late meeting of Welsh farmers declare that the law has increased their tithes fifty per cent; and many declared that they would rather give up their farms to the person altogether than undertake to pay the tithes at the present rate.

The lesser tithes are still as I said, paid in kind when not commuted by the parties; and dining with a friend, minister of one of the London dissenting churches, I was amused, and instructed by his showing me the late receipt for tithes—monies which he himself, the pastor of a church, paid to the "Rev. H. C. Jones, vicar of West Ham, Essex," who is said to be a clerical functionary of the somewhat equivocal one of President of a whist club, which meets for cards, oysters and wine each Saturday night: though my friend the tithes-payer vindicated him from the charge of turning back the hand of the clock twelve o'clock should come and the sabbath begin before the rubber was finished.

The receipt ran, through the whole list of edible plants, "Potatoes, Cabbages, Turnips, Onions, Carrots, Collards, Mangel-wurtzel, and of domestic animals specified, "poultry, lambs, breeding-sows, and cows," on which last the charge was, I recollect, near four dollars per year. And the paper contained a notice appended requesting "the Rev. Mr. Jones" to send the amount to the collectors house near the Swan on or before that day week."

The operation of this "Church of England" on the people of Ireland, I propose to consider in a paper on Irish matters. Every one remembers the affair of the widow Ryan's haggard at Rathconell several years since; where the military, in distraining the tithes of the parish, led on by the Rector in person, shot down fourteen persons; a number just equal to that of all the members of the church of England in the whole parish; all of whom belonged to the family of the Rector in whose favor the tithes were distrained.

The members of the English church in Ireland are but eleven in a hundred of the whole population; and the eighty-nine pay tithes to support a religion for the eleven. After the Emancipation act, there appeared 41 benefices in which there is not one member of the Established church; 90, in which there were less than 20; 124, in which there were between 20 and 50; and 129, in which there were more than 100.

In Kinnaird, at the time of the investigation, there were Catholics 4,370; not Catholics 2;—Tithes £260, or £150 per year! In Kilmock, Catholics, 769; not Catholics, none. Yet these 769 Catholics pay the Established church a tithe of £300 a year! And these enormous taxes for the support of other people's religion, are drawn from a population of whom many have nothing to sleep on but straw spread on the earth. How can an establishment, sustained by such wholesale injustice, be the "bulwark of Protestantism in Europe"? If, by this is meant that it makes Protestantism either loved or respected or secure; or that he believes it must conclude that human nature and reason are very different things beyond the Atlantic from what they are on this side.

Discussion of Principles.
Our Whig and Democratic cotemporaries are very entertaining in their discussion of principles. The latest specimen is as follows:

"POLITICAL FARMING."
The whig papers call Clay a farmer, which is all humbug. When Van Buren called to see him last season, Clay got him to show him how to transplant cabbages and sow turnips.—N. Y. Tribune.

We reckon nobody doubts Van Buren's capacity to transplant cabbages; but Clay can beat him hoeing corn.—Cin. Chronicle.

Probably he can; but Van can beat him in a loon hunt.—Cin. Enquirer.

The Vanzandt Case.
We learn that Governor Seward is to appear as one of the counsel in the case of Vanzandt, which is to come before the Supreme Court, at its next session.

New Sugar.
According to the N. O. Tropic of the 23d, is beginning to reach that city.

Another Chapter.
The New Orleans Tropic of the 4th, contains a letter from a correspondent in Galveston, dated October 13th, full of surprising information. In the first place, it announces great excitement in Galveston, in relation to the contemplated sale of the Navy, under the secret act of Congress—and that the people of Galveston will not suffer it to take place! Of course a people so hostile to their government as this, will be disposed to circulate all sorts of stories about it. Such, for example, is the following:

General Murphy, United States charge to Texas, is now in Galveston—strange rumors abound concerning the cause of his removal from the seat of Government. Mr. Abell bears despatches to United States—strange developments when he arrives at Washington. Dark hints from the press—nothing more—won't speak out. There is a conspiracy, that is certain. The President is in treasonable correspondence with the British and Mexican Governments, binding himself to send commissioners to recognize the nominal sovereignty of Mexico, provided that Government will thereupon cede Texas to Great Britain, for a consideration. Houston is to be Governor General for life, with a large salary and a high sounding title. Such is the conspiracy—and how has it been detected? Listen.

"General Murphy suspected some secret machinations between the British and Mexican Governments, highly detrimental to the United States interests, and forthwith set about discovering the nature of the mystery. This he succeeded in doing during President Houston's absence at the Indian Territory. He being furnished with well authenticated and undoubted copies of the entire treasonable correspondence held by the President with the representatives of the British and Mexican Governments."

We shall soon understand, the amount of this "reasonable correspondence," and also, something we hope, of the nature of General Murphy's mission to Texas. If the British minister at Washington were caught tampering with private negotiations of our Executive with other powers, and obtaining surreptitiously copies of correspondence, &c.—the whole country would feel insulted. What did General Murphy do in Texas? How came he to be furnished with copies of the private correspondence of the Executive of Texas, in its negotiation with Mexico and Texas? And who, pray, revealed its contents to the letter-writer in Galveston?

We should like these questions to be answered. We suppose the negotiations between these three States amount to this—that Great Britain is trying to mediate a peace between Mexico and Texas, by which the independence of the latter is to be recognized, on condition that slavery be abolished therein, and a commercial treaty with Great Britain concluded. This in the estimation of the Galveston caucus would doubtless be stamped as treason. Meantime advantage is to be taken of this, by those in this country who are in favor of the annexation of Texas—and the despatches which Mr. Abell brings will be used by John Tyler for political effect.

We are glad to see the press generally waking up on this subject.

Out of Humor.
The editor of the Lebanon Star is greatly out of humor with us. He concentrates his wrath at last, in the exclamation, "Bailey is a Loco Foco, what ever his professions may be to the contrary." Pah! neighbor. We should blush, if our radicalism did not go far beyond "Loco Focism."

It consists in the principle of "equal and exact justice to all men," not excepting the editor of the Star, who, by the way, is a pretty clever fellow when he keeps cool. If he will promise not to charge us with misrepresenting him, we will tell him what we specially dislike in both Whigs and Democrats—it is a constant disposition to look to certain leaders, for that, which they can find only in themselves and their God. For example, the Star, speaking of its favorite candidate, says:—He is "the only one, who, if successful, can restore the government to its pristine purity, and lay deep & broad the foundations of that system of public property which shall secure to the people of the United States the highest benefits of our wise and beneficent institutions."

And are the fifteen millions of freemen in the United States such dolt, that they must depend for their substantial property, on a single man? If so, let them crown him at once, and put his foot on their necks! When will they remember that it is God who has laid "deep and broad the foundations" of their prosperity, and that by their own energies, they must rear the structure.

John Quincy Adams at Cleveland.
We learn from the Cleveland Herald, that John Quincy Adams arrived at Cleveland, last Wednesday, at an early hour, taking the citizens by surprise, before they had completed their arrangements for his reception.

Handbills were soon circulated announcing that he would speak in the Congregational Church, at 11 o'clock; and at an early hour, notwithstanding the storm, the Church was filled to overflowing.

The Hon. J. S. Andrews addressed Mr. Adams, who then responded in a speech which was frequently interrupted by bursts of applause.

The same day in the afternoon, he left for Lebanon, and was to be in Columbus last Saturday.

The Cleveland Herald says:

"His visit to this city will be a day long remembered. Old age will love to speak of it, and the family circle will repeat the story of the visit of this great and good man, with feelings of gratitude and pleasure, one to the other. And those 'little ones' now in the happy days of innocent childhood, will tell to another generation, that they had seen, and shaken hands with the great defender of the rights of man."

Another Candidate Proposed.
David Fisher of Clermont county, is suggested by the Clermont Courier, as Whig candidate for the Governorship of Ohio.

The London Times.—This extraordinary journal which possesses a more extensive establishment than any other establishment in the world, created a little stir in political circles some years since by a charge of politics. On one day it was Whig the next day Tory. The price paid for the transmission of this powerful engine was £180,000.

The advertisements in the Times for a single day frequently exceed £1000, and every one is paid for before insertion. Unlike the papers of this Continent, it has no subscribers, it supplies the News Agents, and they the public. There are two powerful engines on the premises, and the impression is made by double cylinder presses. Its circulation is the largest in the world; there is not a town on the civilized earth in which the Times may not be found. Its reporters are to be met with in all quarters of the globe, accompanying the expedition to China, and participating in the toils and dangers of the Indian campaigns. It has correspondents in every land. Its express has traversed the desert, and anticipated the Indian Mail. Its agents are in every court, and it lays bare their most secret proceedings. Mr. John Walker, the member for Nottingham, is the principal proprietor, and he draws from it yearly a revenue of £80,000. It had formerly three regular editors, Messrs. Lawson, Barnes, and Delane, besides a large corps of occasional writers. Since the death of Barnes, the number has been increased.

A Curious Case.
The following case is equalled only by the celebrated case of Stradling vs. Willes, which involved the question whether by a devise of all the Black and white horses of the testator, pious horses would pass; in which, after argument, a motion in arrest was made it being suggested that the pious horses were mere.

DAVENPORT vs. JAMES.

Alvan Davenport sued Joseph A. James in the Superior Court of Cincinnati as the endorser of a bond.

The declaration was in the usual form, alleging that James A. James endorsed the note of which payment was demanded at maturity and refused, upon which notice was given to the said James A. James, who thereupon became liable to pay the amount thereof to the plaintiff Davenport.

And thereupon, afterwards James filed his plea in abatement as follows:

"And Joseph A. James, against whom process was issued in the above court, by the name of James A. James, comes and says that he was baptized by the name of Joseph, to wit, at Newark, in the state of New Jersey, and by the Christian name of Joseph hath always been known and called, without this, that he said Joseph now is, or at the commencement of this suit was, or ever before had been known or called by the christian name of James, as is by the summons in this case supposed: this he is ready to verify, wherefore he prays that said writ may be quashed."

And afterwards came the plaintiff and filed his replication to the above plea as follows:

"And the said plaintiff saith, that the said writ, by reason of any thing by the said defendant in his said plea alleged, ought not to be quashed, because he saith that said defendant was not baptized by the name of Joseph A. James, and of this he the said plaintiff prays may be inquired by the court."

And upon these pleadings, the case was submitted to the Court.

Several witnesses were examined, who proved that James was known by the name of Joseph and the name of Joseph only. The brother of James testified, that he had known him from a child by that name. Upon this evidence, the defendant tested his case.

The plaintiff's counsel then demanded judgment, because the testimony only proved that the defendant was known by the name of Joseph, but not that he was baptized by that name.

Several members of the bar suggested, that mere proof of baptism would not be sufficient; it should also be shown that baptism was administered in a valid mode.

The defendant's counsel, however, insisted that the fact of baptism by the name of Joseph was to be inferred from the fact that he had been always known by that name.

The plaintiff's counsel, contra, and he cited an authority.

The Court took time to consider.

On the following morning the plaintiff and defendant appeared by their counsel, and the court, being fully advised in the premises, announced its opinion that the evidence submitted did not prove that the said James was baptized by the name of Joseph; and thereupon judgment was given for the plaintiff. The defendant gave notice of appeal.

Liberty Vote in Ohio.

We subjoin the Liberty vote in Ohio, for 1841, & 1842, and for 1843 so far as we can hear.

	1841	1842	1843
Adams	42	40	40
Allen	7	7	0
Ashabula	453	470	470
Athens	94	0	0
Belmont	97	173	249
Brown	51	108	140
Butler	39	49	49
Carr	59	59	59
Champaign	38	36	34
Clark	21	55	60
Clermont	48	67	204
Columbiana	100	215	311
Coshocton	11	0	0
Crawford	185	185	250
Cuyahoga	2	0	0
Darke	112	154	154
Delaware	33	53	53
Franklin	57	50	50
Gallia	34	88	64
Geauga	12	180	239
Greene	104	76	94
Guernsey	85	23	23
Hamilton	36	147	524
Hancock	4	0	0
Hardin	64	142	244
Harrison	72	87	115
Highland	3	6	0
Holmes	80	109	109
Huron	24	24	0
Jackson	32	94	98
Jefferson	112	125	122
Knox	5	106	139
Lancaster	52	203	198
Licking	60	73	0
Logan	233	363	377
Lorain	5	0	0
Lucas	36	0	0
Madison	36	0	0
Marion	157	192	192
Medina	8	0	0
Mercer	68	68	68
Meigs	40	182	182
Miami	24	45	49
Montgomery	62	0	0
Morgan	51	0	0
Muskingum	15	0	0
Ottawa	45	133	230
Pasaden	51	51	51
Perry	96	154	154
Pike	56	85	84
Portage	7	0	0
Putnam	2	0	0
Ramsey	3	0	0
Ross	3	0	0
Sandusky	3	0	0
Scioto	36	36	36
Shelby	34	32	0
Summit	182	137	195
Tallmadge	370	456	617
Tuscarawas	15	0	0
Union	20	39	39
Van Wert	47	81	81
Washington	61	05	05
Wayne	49	99	99
Williams	1	0	0
Wood	1	0	0
	5423	6761	

ADVERTISEMENT EXTRAORDINARY.
We will give "Mary Ann Smith" the benefit of our columns in giving additional publicity to the following unique advertisement, which appears in the Sydney Herald:—"To all whom it may concern—My husband, John Smith, absconded from me more than seven years ago, and left me without protection, or the means of support, and as no tidings have since been heard of him, I intend to join in wedlock with another man at the first convenient opportunity, unless he, John Smith, sends me word that he is still living."

MARY ANN SMITH.—London Paper.

Speech of Mr. Adams.
To show still more clearly the responsibility of Congress in this matter, we may remark, that previously to the session by Maryland of her portion of the District, there was a law in that State prohibiting slaves from being brought within its limits, and conferring freedom on such as were thus introduced. Such is our information: we have it not in our power now to produce the law. Congress passed an act re-enacting the laws of Maryland, including the slave-code; but, either then excepted this particular law, or at a subsequent period, repealed it. For that no such law exists in the District now, is notorious. There may be an error in this statement; but we believe it is correct. We shall be enabled, in due time, to speak positively. Now, if Congress could repeal one part of the slave-code, it could repeal the whole. The net of repeal in this case, was an assertion of the right of Congress over the whole subject.

But, there is another view to be taken, from which it will be seen that slavery in the District of Columbia, is a usurpation—exists in fact in gross violation of the Constitution of the United States.

Slavery, by universal consent, is admitted to be the creature of municipal law. It can exist only by virtue of this law, and within its jurisdiction. By the common law and the law of nature, it is alike repudiated. Hence, when the slave passes beyond the jurisdiction of the Power that enslaved him, he is re-instated by that act in his natural rights.

How does Slavery exist in the District of Columbia? By virtue of the sovereign power of Virginia and Maryland? This power was ceded in 1788. The cession of Maryland was directed, by an act passed November, 1788, to be made the following March. The cession of Virginia took place December 3d of the same year.

Necessarily, then, when these cessions were made, and the territory was placed beyond the jurisdiction of Virginia and Maryland, the local law of Slavery ceased to exist; and the slaves held as such by it, became, *ipso facto*, free-men. By an act passed July 16th, 1790, Congress ordained that the laws as they then were, should continue in force, "until Congress should otherwise provide." By this act, the slave code was reconstituted. All the life it now has, is derived from Congressional authority. Congress, in fact, became as really the author of Slavery in the District of Columbia, as if it had originally formed the slave-code, instead of finding one prepared to its hand. The act reduced *freemen* to the condition of *slaves*, and was identical in principle with the act of a slave-pirate, who seizes the free children of Africa, and subjects them to the horrors of the middle passage.

Where did Congress get power to pass the act? In the grant to "exercise exclusive legislation, in all cases whatsoever," in the District? That grant did not empower Congress to take the white people there, and make slaves of them, or to legalize robbery, fornication, or any other immorality, or to license oppression of any kind.

The Constitution was ordained to establish justice. Was it justice to seize the seven thousand persons, who had been freed, by the termination of the jurisdiction of Virginia and Maryland, and again divest them of their natural rights?

The Declaration of Independence recognized in absolute terms the inalienable right of all persons to liberty—slaves as well as freemen. The Constitution of the United States, coming in contact with Slavery in the States, recognized it as a fact, but never as a right. Throughout, wherever its provisions brought it in contact with the system, its language is purposely so framed, as to avoid any recognition of its rightfulness—uniformly, when it refers to slavery, it regards them as *persons*, not *property*,—thus carefully avoiding a recognition of the essential element of slaveholding, the *claim of property in man*. We know, from the language of the Constitution itself, and from its history, as given by Mr. Madison, and from the records of the opinions of the era when it was formed, that such was the intention of those who framed that instrument. Such, too, is the view taken by a distinguished Judge on the Supreme Bench.

But, the essential element of slavery in the District of Columbia is "property in man." And this slavery exists by act of Congress! Whence did Congress derive the right to regard and treat men, as *property*? Not from the Constitution, the only charter of its powers—nor that repudiates the idea of property in man, and in so doing, imposes a limitation upon the power to exercise exclusive legislation in all cases whatsoever. It usurped the right, and hence the act must be null and void.

Again—now only does the Constitution grant no power to Congress to establish slavery; not only does it implicitly forbid the act, by repudiating the idea of property in man; but it expressly withholds the power. In the fifth article of the amendments of the Constitution, it is declared, that "no person" shall "be deprived of life, liberty or property without due process of law."

We have seen that the cessions by Virginia and Maryland, necessarily terminated the law of slavery—that its subjects by that act became free. How were they reduced again to the condition of slavery? By "due process of law"? Had they committed any offence? Were they indicted? Were they tried by their peers? Were they sentenced after a full hearing of their case? It is mockery to ask such questions. They were re-enslaved by a simple act of Congress, without warrant, without reason. This great Constitutional guaranty was coolly trampled in the dust, while the National Legislature perpetrated lynch-law upon seven thousand freemen!

We shall be told that this guaranty was not intended to be applied to the case of slaves. They were to constitute a standing exception to all the guarantees of personal right, in the constitution. Grant it—grant that the slaves held under state authority were excluded from the benefits of such a constitution; it does not follow that, when released from such authority, they were still to be regarded as outcasts. We concede, that those guaranties do not warrant Congress to abolish slavery in the states—but, we assert that they do prohibit it from establishing slavery anywhere.

While the framers of the constitution agreed to withhold from the National Legislature the power to extinguish slavery, existing by State-law, they certainly designed, that, within its own jurisdiction, it should forever be prohibited from establishing slavery.

We do not then so much argue, the right of Congress, from a grant of power, to abolish slavery in the District of Columbia, as we insist upon its duty to do so on the ground that it never had any constitutional right to establish it. The whole system is a sheer usurpation—there is not a legal slave in the District of Columbia.

A SISTER'S LOVE. Beautiful is the love of a sister, the kiss that hath no guile or poison; the touch is purity, and brings peace and satisfaction to the heart. Beautiful is the love of a sister: it is in heaven, and sheds its peace upon the earth.

The American Bible Society.
The American Bible Society ranks among the foremost benevolent institutions of the age. Hitherto its anniversary have been undisturbed by the question of slavery. This is somewhat remarkable, as this system is the greatest obstacle to the accomplishment of its object, which is the circulation of the Bible, without note or comment, throughout the United States, and as far as its means will allow, throughout the world.

No one will deny the truth of this remark, if he will remember that slavery prohibits generally the instruction of two millions and a half of our population, so that they are unable to read; and also prevents by law or the force of public opinion, the distribution among them, of any books, not excepting the Bible. There are exceptions we know; but as a general statement, this assertion is true.

A law of South Carolina passed in 1800 authorizes the infliction of 20 lashes on every slave found in an assembly convened for the purpose of mental instruction, held in a confined or secret place, though in the presence of a white. Another law imposes a fine of \$100 on any person who may teach a slave to write.

Virginia in 1829 enacted that every meeting of slaves at any school by day or night, for instruction in reading or writing, should be regarded as an unlawful assembly, and that any justice might inflict 20 lashes on each slave found in such school.

A law of North Carolina inflicts thirty-nine lashes or imprisonment upon a free negro, or a fine of \$200 upon a white, who shall teach a slave to read or write or shall give or sell a slave any book or pamphlet, (Bible not excepted).

In Georgia, the punishment for teaching a free negro or slave to read or write, is \$500 fine, and imprisonment at the discretion of the Court; if the offender be a colored man, bond or free, he is to be fined or whipped at the discretion of the Court.

Louisiana inflicts a penalty of one year's imprisonment for teaching slaves to read and write. Such are specimens of the laws of slavery, dooming its victims to ignorance.

The case we are about to refer to, will show the influence of public sentiment.

The New Orleans Picayune, August 12th, 1841, contains a long account of the trial of Chauncey B. Black, by Recorder Baldwin, charged with having tampered with the slaves of W. H. Avery. It appeared that he was employed by Mr. Lowndes, an agent of a Bible Society lately formed in New Orleans, and his business was to ascertain the names and number of persons destitute of the Bible. It was proved against him, that he had asked one of the slaves of the complainant whether he "would take a Bible?" The remark of the slave was, "what can that man mean?" by asking me such questions?

Mr. Maybin, Mr. Lowndes, Mr. Stevens, Mr. Goodrich and the Rev. Mr. Wheaton, and several other prominent members of the Society were called. They testified that they and many other respectable citizens had formed a Bible Society, in the preceding February—had raised \$1000, and sent on an order to New York for Bibles, had received them in June, and had appointed agents to have them placed in proper hands, but, (here we copy word for word, the report of the Picayune,) "it never for a moment entered the minds of the Society to present a single Bible to a slave."

Mr. Lowndes impressed it strongly on the mind of the Court, that before any Bibles were distributed to the parties whose names might be taken by the accused, the list was to be first submitted to him, and as it was opposed to his own feelings, and contrary to the interests of the Society, he would certainly furnish no slave with a Bible."

We hold, that in view of the considerations presented, some action should have been taken before this, clearly indicating, that the American Bible Society recognized the system of slavery as the most formidable obstacle to its efforts, and looked with disapprobation upon all attempts to prevent any portion of the human race from having access to the Scriptures.

So far from any such action, however, it has not only acquiesced silently in this state of things, but has virtually given its sanction to that systematic, national fiction, which excludes the slaves of this country from the category of human beings.

We are pained at being compelled thus to speak. Far be it from us to say to impair the usefulness of this society. Hundreds and thousands who have received the Light of Truth from this source, are glorious witnesses of the efficacy of its benevolence. But, must the truth be kept back?

Many years since the Society at one of its annual meetings resolved to supply every destitute family in the country with a copy of the Bible. Two years subsequently, we are informed, it was announced in its anniversary, that the resolution had been executed, every destitute family had been thus supplied. Was it a fact? We know it was not. We know that when the Society passed the resolution, and reported its fulfillment, it had no reference to the families of the free colored population in the South. None of its agents will deny this assertion. We could give testimony on this point, but it is needless.

We ask, on what other principle could the Society justify itself in passing a resolution unequalled in terms, but qualified in fact; and in making an announcement, unquestionably not conformable to the facts in the case, except on the ground that slaves in this country, were not to be included in the category of human beings? It may be said, that the custom of the nation would prevent misunderstanding;—be it so—but this custom of the nation, inasmuch as it is founded on an untruth, and tends to exclude one-seventh of the American population from the remembrance and sympathies of the remaining six-sevenths, ought to be regarded by no society of Christian benevolence. We are shocked at the declaration of a famous Democratic politician, who, when pressed with his own professed principles, exclaimed, "My Democracy consists in this—equal and exact justice to all men, except niggers;" by which, (concluding with an oath,) but he had the candor to avow plainly the exception, which the nation,

The Instinct of Childhood.

A beautiful child stood near a large window. The window was completely

could never be able to find a place to sleep
or water to wash in, or seeds for their li-
ones." "We would have to eat

to 11-60 11-8 1 000 Xilolele
